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Mediumship.

FROM the earliest ages of the earth of which we have any record, either historical or traditional, there has existed a certain peculiarly constituted class of sensitives (so-called) who have possessed powers more delicate, more subtle and with a more penetrating nature, in whose presence very peculiar manifestations took place. Each age has given names to these people and powers have been ascribed to them to almost, if not quite, make over and upset the ordained laws of nature.

That many of the manifestations that we are told of in the records of the past took place in actuality, there can be no doubt; but that all of the stories are true is as equally out of the question. During the time that the Mythology of the Ancient Greeks and Romans was the prevailing dogma of the age, it is beyond the possibility of a doubt that the peculiar powers ascribed to the Oracles of the different Temples had some foundation in fact. That they were able to give information in regard to events that were to transpire in the immediate future, also that they were able to tell of events that were taking place around them, but without their immediate knowledge, through the exercise of the same powers, are matters of record, and I would refer the reader to

INTRODUCTION.

I have written this pamphlet because I was asked to; but the necessity of a work of this kind is manifest. Had I wanted an excuse for giving a new work npon this subject to the investigators of Spiritualism, there would have been no difficulty in finding it.

For the past few years the peculiar happenings under the name of "Psychic Phenomena" have been brought to the notice of the world and many have taken up the study with an idea of determining the fundamental facts, while others have taken it up as a fashionable fad. I have no sympathy with those who attend a "planchette party" as a fad, but wish to be counted as one who is interested in the true study of the subject.

Certain laws of nature give to the world all classes of phenomena, and I do not admit the supernatural in the investigation of psychic phenomena. We must study them in the light of scientific investigation. Many works upon this subject are now extant and possess merit. but many are from the pens of those whose entire knowledge of Spiritualism consists of an attendance at and investigation of a few professional mediums, where little opportunity is given for the real investigation of the subject, while others are so complex that a common mind cnnnot cope with it.

The peculiar powers of mediumship came to me unasked and not wanted when I was but seventeen years of age; since that time (thirteen years ago) I have passed through successive stages from table tipping to inspirational speaking and some of the physical phases.

Learning by accident that I was possessed of strong mesmeric powers, I commenced their use under the instruction of Prof. J. W. Cadwell, and soon learned that mesmerism and Spiritualism were very closely related. Acting upon this idea I commenced the use of the powers in conjunction, and soon saw the real benefit to be derived from their joint use, and have developed no less than thirty mediums by their use in one year.

My desire in bringing this little pamphlet before the public is to place the results of my experience in public and private mediumship in such a form that it can become the property of honest investigators of Spiritualism. I do not relate these incidents to call especial attention to my own work, but to show that my deductions are from practical experience and are not theories. I have tried to use as plain language as possible to explain the different parts and phases of mediumship, and in all ways to make it a pamphlet for the people.

With these few words I launch this work upon the tide of public opinion with the hope that it may throw a few rays of light upon a very interesting subject.

W. H. BACH.

ST. PAUL, MINN., December 13th, 1893.

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FROM the earliest ages of the earth of which we have any record, either historical or traditional, there has existed a certain peculiarly constituted class of sensitives (so-called) who have possessed powers more delicate, more subtle and with a more penetrating nature, in whose presence very peculiar manifestations took place. Each age has given names to these people and powers have been ascribed to them to almost, if not quite, make over and upset the ordained laws of nature.

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Quackenbos' Ancient History for several instances of this kind. Josephus also relates instances of the same powers manifested through the prophets of old.

Many will ask: "Did the Oracle give this information?" "Was it given through the instrumentality of the image or the Temple?" Yes and no. But that is contradictory, you say. Right here let us take our first lesson in mediumship, and if we learn it well it will help to straighten out many a tangled place and also prevent misunderstandings in the beginning that we will regret after we understand ourselves and our work.

All manifestations of natural law are the result of Natural Conditions. We do not think there is a single reader of this book who will deny this premise. Our premise must be correct or our reasoning will be wrong. We are all, more or less, hero worshippers and it is hard to reach a solid, practical basis, throw all superstition to the winds and look at the practical side of things, which, to some, seem sacred.

Spiritualism is Naturalism in the fullest extent of the word. Do not get carried away with the ideas of Supernaturalism and think that you are doing the work of Spiritualism, as they have nothing in common.

Every act, every event, every phenomenon, of whatever nature it may be, takes place in accordance with and is governed by natural law; this being the case, under proper conditions the manifestations would be better than under adverse conditions. No person believes that the Oracle at Delphi was a stone image and that image talked! The priests of the Temple, however, were

like the priestcraft of every age and felt that mystery was the supreme power by means of which they were to gain and hold a mastery over the people, ignorant as they were of the real laws that governed these transactions. The real Oracle was undoubtedly what we to-day call a medium.

See how jealously and carefully the inmates of these places were guarded; see how careful they were compelled to be in their habits and actions; how careful people of all classes were of the Temples themselves.

And as they supplied the conditions necessary and gave to the higher powers the proper and requisite materials to work with, it is not to be wondered at that the Delphian Oracle gained such a reputation for reliability and was so much sought after.

In those days mystery was the ruling power. Learning (such as it was) was guarded, and the masses were more disposed to devote their time to the pursuits of war and the chase rather than to do anything in the way of developing the mental man, the physical being the first consideration. Within the walls of the Temple the order was different, and the conditions thrown around all those whose powers bordered on what we now call mediumistic were such as to assist and not retard the advancement of the gifts.

Going back still farther to the time of Moses and the manifestations spoken of in connection with him in the Bible (and allow me to say that one of the greatest proofs of the truth of spirit return, OUTSIDE OF THE FACT ITSELF, is in the manifestations spoken of in the

Bible and it is impossible for me to conceive of a Bible believer who will deny spirit return) the very finest of conditions were observed. Turn to the twenty-fifth chapter of Exodus and see what the conditions were for the manufacture of the Ark of the Covenant; then follow the history of the Ark and see how the power (magnetism) which the Ark was filled (magnetized) with was retained, even when it was taken from the Israelites by the Philistines and carried to the Temple of their God, Dagon. (I. Sam., 5 chapter). Every detail of the construction was attended to, even the color of the draperies being selected by and arranged in accordance with the instruction of the higher powers. After the Philistines had enough of the Ark and begged the Israelites to come and get it, there was still enough power left in it to strike Uzzah dead for having dared to touch it. Whether this story is entirely true or not, it illustrates the point that we wish to make, which is: That all through this line of manifestations we see the carrying out of special plans the necessity of giving to the power (whatever it may be) the proper conditions to work with. To-day you may not wish to do so; but if the powers are to come to you, *you must do so.* Would you expect a carpenter to do a nice job of work with a gimlet and jackknife for tools? And would you consider it fair to judge a carpenter or cabinet maker by his success in performing a delicate job with such tools? Would you expect a man to build you a magnificent mansion, several stories in height, with a few pine blocks set on the top of the ground for underpinning instead of a good solid foundation?

Spiritualism is Naturalism

in the fullest extent of the word. Not one of the dim, fallacious dreams of the dark ages of ghosts, hobgoblins and spooks or sprites wandering around the world and up to all sorts of mischief, but is a result of a series of manifestations taking place in accordance with natural laws, governed by natural conditions and handled by a class of intelligences, unseen and intangible to the physical perceptions. Yet, while such is the case, these intelligences are none the less beings existing under conditions that, to them, are as real and as tangible as the environments of the physical body and world.

The object of this work is not to moralize or theorize, but is for the purpose of giving to the world, who have asked for it, what is possible in the way of actual experiences in the line of mediumship and its development for the purpose of assisting others to attain the same end. Many will not agree with me in my deductions, but to those I have this to say: All that we know we have learned by experience; you may be sceptical in regard to matters which have been proven to others. My position has been assailed many times, but after events have proven its correctness; so I say to all who desire the benefit of my experience, prove by actual experience that I am wrong, then do as your experience tells you is correct. I have been uniformly successful in my work on the plan given herein, and I have reason to believe others may be if they will observe the same rules.

This brings us to a consideration of the subject

What Constitutes a Medium.

Mediumship is not dependent upon any special mental capacity—that is the real fact of the possession of mediumistic powers—but rather upon that peculiar magnetic condition of the body which makes it vibrate in harmony with the finer forces in nature's laboratory, thus making the medium an instrument upon which the spirit intelligences play. If the instrument is in tune, the manifestation will be good; if not, its manifestation will be to a certain extent unreliable, according to the number of discords which are produced in rendering the selection. Do you understand the simile? Do you understand that, as an instrument in the hands of the Spirit control, you occupy the same relation to them that a piano bears to the player, and that the piano must be tuned to make each cord vibrate in harmony with the other, without which the finest operator would be unable to produce a presentable piece of music? Please bear this in mind through your entire experience in mediumship, and you will find that it will smooth over a great many rough places and will help to make your mediumship of benefit and a pleasure to you and to others.

A medium is the sensitive, the negative pole of the battery and *must be passive, receptive and in a condition to absorb the finer emanations* which are thrown off by the intelligences from the other side. The positive must act upon the negative; the Spirit control must be the positive pole; the medium, the negative pole, thus constituting a natural battery, when the magnetic current will flow readily from the positive to the negative,

carrying the impressions with it and making a definite manifestation. All of this working (as I have before stated) exactly in accordance with the natural conditions and laws governing electric and magnetic phenomena.

Many will say after reading the last paragraph: "Then Spirit phenomena are produced by electricity, are they?" By no means. What we term electricity and magnetism are only a means to an end; not the end itself. Ever since time began electricity and magnetism existed; the expansive power of steam was shown; the waters of the river flowed to the sea; but until man produced a machine which could take a passive position and allow these positive forces to act upon it, there were no electric or steam engines producing power (manifestations), neither did the water-wheel do its work. So in the case of mediumship; vital magnetism existed from the beginning of human life, at least, but until a proper machine was furnished the operator, no manifestation occurred; the moment a proper machine (condition) is made, that moment the manifestation will take place.

Then, if you wish to develop mediumship, please remember that, as all this is produced by the operation of natures forces, you must give them natural conditions to work with. Place yourself in a passive position; then invite the higher powers to visit and influence you.

The Object of Mediumship.

It is only through the manifestations of mediumship that an evidence of an existence after the death of the physical body can be proven or even that the least iota of evidence can be brought forward.

From the time that man first existed as a rational being he has been trying to prove the question of an after existence. Barrels of ink, oceans of it probably, have been spread upon a universe of paper, all to prove or disprove, or to get an answer to Job's question, "If a man die, shall he live *again?*" While it is only by this means that a knowledge can be attained, it must not be concluded that the sole end and aim of mediumship is to continue, week in and week out, year in and year out, simply to prove the continued existence. Many who have been possessed of very fine powers have had them prostituted and wasted through an improper use of them or through a psychological power under which the medium has been held by certain individuals. One of the finest clairvoyants that it has ever been my lot to come in contact with was held in this way simply to gratify the personal pleasure of a few friends. The sphere of usefulness that might have been his was lost simply for a small personal gratification regardless of the feelings or comfort of the medium.

The object of mediumship should also be to improve morally, spiritually and intellectually, not only the medium, but all others with whom they come in contact. This can not be with ordinary "phenomenon hunting," and it is a deplorable fact that so many who have become interested in Spiritualism have in reality not become "Spiritualists," but "phenomenon hunters," leaving the grander philosophical part for the same old thing over and over again. Not that I wish to put down phenomena, but that I do not wish to see people who have

no thought for anything else. It has been my lot to fall in with certain persons who have for years followed the phenomenal part without regard to anything else. Such a person I met at Clinton Camp Meeting in August of 1891 and 1892. A Spiritualist of years standing, yet so wedded to phenomena that the inspirational discourses of the finest talent were "as sounding brass and a tinkling cymbal," not worthy of being listened to. Such uses, or rather abuses, are the cause of much of the comment, so unfavorable, that is given to Spiritualism in the newspapers. Our good brother, Will C. Hodge, speaking on this topic in Bricklayers' Hall, Chicago, before a meeting of the Illinois State Spiritualists' Association, said: "When Spiritualists respect themselves, others will respect them." And did he not strike the keynote of the situation? Let me carry it a little farther for the benefit of those mediums who feel that they are not properly treated, and say; when mediums respect themselves, act in a proper manner, and do not allow every "rover" in spirit life to take their individuality away from them, *just that moment the world will begin to respect mediums and mediumship, and it will not until they do.* I know just what this statement will bring forth from a certain class of Spiritualists and mediums—condemnation; but in the end it will be proven true. My work in the past two years has extended over twelve states of the Union, and in many places I have held the first spiritualistic meeting that has ever been held, and in others, the last meeting had been held by E. V. Wilson, who passed to spirit-home twelve years ago, yet in all my public work I

have never had a newspaper "roast." Why? Because during my development I, and those by whom I was surrounded in earth life, insisted upon a proper line of action by the Spirit Control.

To many it seems strange that a mortal should be disposed to dictate to a spirit, but it has to be done in many cases. The superstitious feeling of awe and reverence is to a great extent responsible for this condition of things. In a developing circle many things can be tolerated that are decidedly out of place in a public audience or even before a private circle. We should talk and reason with our spirit familiars as we would with any person in earth life, and if they do things that are out of place they should have their attention called to it.

I know that I am treading on dangerous ground, and that I am liable to be taken up, as I was at one time when I objected to an Indian Control taking possession of a medium and persist in giving a series of war whoops in a public meeting. *The Indian Control was not to blame for this but the medium was.* Recounting this as an evidence of the fact that such things were driving some of the better element among the people away from the Spiritualistic meetings, I was cut short by a woman who arose in her wrath and delivered herself of the following: "I am ashamed of them fellers. I have got lawyers, doctors, priests, statesmen and ministers in my Spirit Controls (I afterwards learned that she claimed Christ and the apostle Paul and John the Baptist also) and I HAVE GOT INDIANS TOO, and I don't want nobody to say nothing about my Indian Controls." If I had any

dered a thing to prove the truth of my assertions that ignorance and superstition were driving many of the better class of people who, under different conditions would be some of the strongest public advocates of the Spiritualistic movement, to holding circles in their homes and not coming out to the public gatherings of Spiritualists, I could not have improved on it. *Mediums can correct this condition of things. No one else can.*

Indian Controls.

The fact that Indian Spirits sometimes control mediums has troubled many who were investigating Spiritualism. "Why have you got to have some Indian or low down fellow for a control?" Such questions are asked over and over again. Let me try to answer them to a slight extent.

The Indian as a race is in advance of the white race *as far as acting in accordance with the laws of nature are concerned.* Then his nature is of the coarser sort. The finer parts of the body composing the Spirit, we must look at it in the light that, as like attracts like, the nearer a person is to the nature of another, the closer the affinity will be between them. The spiritual body of the Indian is nearer like the physical body of man, so that the Indian is enabled to come closer to the earth condition than the Spirit of a Caucasian. The white race is a race of artificial beings. We are not natural in any way, consequently we have less control over the finer forces in nature. The Indian, on the contrary, lives closer to nature, has natural conditions as his regular surroundings,

and is possessed of more of nature's magnetism, consequently is able to use nature's powers better and stronger than the white Spirit.

The Indian, however, has his place, and if he is a very desirable one will keep it. Now, have I slandered the Indian control? I say not. The band of Spirits who have been operating with me for many years for the development of mediumship are with but one exception Indian Spirits, and they say exactly as I have stated in this connection. Let me say to any medium who has a good Indian control, you have something that is of great value to you; he will do his work faithfully and well, and he will not take exceptions to being kept out of the direct control on the public platform if you will talk to him as you would to anyone else. Not that *I* would object to it, but strangers to Spiritualism are frequently driven from an investigation by something that, to them, appears ridiculous.

Mediums owe to Spiritualism a strong effort to put it upon a basis of practicability and to present to the public only that which will be of such a nature as to attract instead of repel the better element in any community. Not especially those who have a big bank account, but those whose intellectual development is best.

Who are Mediums? Am I a Medium?

What person is there who, having been a Spiritualist or a medium for any length of time, has not had this question asked of them many a time, and how many have asked the question and received an unsatisfactory answer?

The first question has already been answered: Those persons who have in their composition some of the more subtle of nature's forces—peculiar, sensitive, magnetic conditions that are capable of being drawn upon by the Spirit control.

Am I a medium? is a harder question to answer. Probably very few people are utterly devoid of mediumistic power, but many possess this power to such a slight degree that they could never make any practical use of it. At the present time I do not recall but one person whom I consider utterly lacking in mediumistic power. Many possess mediumistic powers in certain ways, but of such a nature that it can never be of any practical use, either to themselves or anyone else. Many possess it to such a degree that they can get what are termed impressions, but that is all. Such persons will be benefitted by seeking the unfoldment of even this power, as the information gained may be of great benefit to them.

I would say to all persons who feel disposed to ask this question to consider the answer in the light of common sense. I know some people who have a stereotyped answer for it: "Yes, you are a grand medium. You wil develop to be one of the best mediums in the world." Such an answer is entirely unreliable in the greatest proportion of cases. I will go further. I will say that in most cases you know more about your mediumistic requirements and possibilities than any stranger you can come in contact with. My work has been as successful in the development as any one I know either personally or by reputation, and I frankly confess that I cannot tell

positively whether you can develop anything or not until I have made a personal test of it. I do not believe that others can do any better. After coming in contact a number of times it is possible to tell something of the general nature of the mediumistic qualifications of the person.

We are altogether too liable to turn ourselves into fetich worshipers. We receive and absorb something that we have been told, and make a fetich of it. This may make us so positive in our nature that we prevent rather than assist the control in its effort to gain an influence over the medium.

Circles

are usually resorted to as a means of assisting the development of mediumship and getting communications. The proper means of forming a circle is to arrange your sitters, alternating a positive and a negative in such a manner that they can readily join hands. This necessitates a "circle," consequently they become a very important part of the Spiritualist's system.

As a rule males are positive and females are negative in temperament, so the common method of arranging circles is to alternate male and female. When more of one sex are present I have found it a very safe plan to select those of the male who are light complexion and of the nervous sanguine temperament to occupy the places where females should be, and if more of the female element are present I would advise the opposite to be observed. By alternating a male and female and distributing the different complexions you will be quite likely to make a good circle.

In forming a circle to assist the development, try it one way for a number of sessions, and if no results are shown, change your circle to different positions and if no results are attained in three different positions, change the members of the circle. Right here let me give a bit of advice to some of the super-sensitive among the Spiritualists. You have no right to complain if you are not wanted in a special circle, and it is not a positive evidence that you are not wanted personally if you are not requested to take part in every circle that is held. You may have among the sitters the very best of friends, and yet your magnetism may not be compatible. Others will feel just the opposite and it is really disgusting to one who understands this fact to have people say, as they frequently do, "Oh, those people are a little too high toned for me," then add in a sarcastic tone, "my magnetism is not pleasing to them. They don't want me. Well, I can live without them." This person has not raised him or herself in the slightest degree by such a statement and has shown an ignorance of the laws and conditions governing Spiritual Phenomena that is to be deplored. Not in one case out of a hundred was any insult intended. So I say to the people forming a circle for investigation: If you are requested, either by the controlling intelligence or by the manager of the circle to take another place, or even if your room is desired for some unknown cause, do not fly off the handle and create a disturbance, but get those with whom you are in spiritual harmony and try it again. All who have succeeded have come up through great trials and failures,

and when success is attained, think of what you have gained! A knowledge of immortality, possibly, or you have assisted in producing an instrument through whom the proofs of immortality may re given.

Kind reader, have you ever stood at the bier of one whose life sands have been run? Has the angel of death ever stood at your threshold and demanded admission and then struck with his blight one who was near and dear to you? If you have you can appreciate to some extent the value of the knowledge that is given through mediumship. Has this one gone from you thoroughly conversant with the truth of the knowledge gained from the intercommunion between the spheres of carnate and decarnate life? If so, you can appreciate to the full extent the grandeur and sublimity of the knowledge gained through this wonderful gift known as mediumship. Then do not for some paltry, fancied insult do one single thing to prevent the greatest good that can come. Your thoughts are real entities and exert an influence upon the world, and even in your thoughts you may injure others and make an inharmonious condition.

Circles should be strictly harmonious. Remember that the members of a circle bear the same relation to each other that the strings of a musical instrument do, and strive to vibrate in unison with them. Remember that one discord will mar an entire selection and one discordant sitter may disarrange an entire circle.

In regard to number, different people have different ideas, but my experience proves that seven to ten produce the best conditions for the production of the phenomena.

One great mistake is made in having no regular time for the sittings and it is a common thing to hear the members say, "Well, we are supposed to meet at eight o'clock, but it is usually from a quarter to half past before we get started."

Think of it! Your friends from the other side of life are supposed to be on hand at a specified time, but you are usually from fifteen to thirty minutes late! How long would an earthly visitor continue to fill appointments if you disappointed him that much each time? Then, one of the first things you should learn is promptness. Make a time and stick to it. Have your circles twice or three times a week and have as near as possible the same persons and occupy the same relative positions each evening. This will give you what you want in a circle.

Sitting Alone for Development

is a favorite method with a great many and, in fact, is productive of as good if not better results than circles. The greatest difficulty in a circle being to secure a number of people who will be regular in attendance.

In sitting alone for development, conditions similar to those for circles should be observed. A quiet feeling will be your first sensation, with a tendency to drowsiness; gradually the stronger force will come and little by little the controlling intelligences will gain an influence over you. When two sit together, they are more likely to be harmonious and get good results.

All classes of phenomena are produced at a very slow rate and many have given up in despair when they were

on the very brink of success. If a thing is worth anything at all it is worth working for. No one among the best mediums has had the gift given to them without effort on their part. To some it has come unasked, but the conditions were made either voluntarily or involuntarily. Many know after having developed mediumship that their actions for some time were those that would give the Spirit forces an opportunity to work to good advantage and many are the incidents that take place and are inexplicable until some day the events take such a turn that they are easy to understand.

Do not expect that you are going to develop into the "grandest medium on the face of the earth" in a day, week or even in years. Every person who has made a study of Spiritualism or mediumship knows that the knowledge gained came through long study and investigation, and was not "gobbled up at a mouthful." It is no uncommon thing to hear some person say: "Oh, I have been all through Spiritualism. I know all about it." Indeed? Then you must have seen a great deal of it. "Oh, yes," is the usual reply, "I have attended some public meetings." These are the kind of people who are criticising Spiritualism, and as a usual thing all they know about it is that they have attended "three or four public meetings." This is true in a great many cases, and it is safe to say when a person claims to "know all about it" that his knowledge is very limited.

When we make a study of anything to attempt to learn all about it, we usually learn so much and the possibilities of the knowledge in advance of us is so great

that we find that we know but very little of the subject. As well might a person who has walked through a machine shop and whose knowledge of the machinist's trade is limited to that, hire out as an expert machinist, as to profess to know all about Spiritualism from having attended a few meetings. Most of those who have learned anything of Spiritualism have spent years of time and given close attention to gain the knowledge they possess.

Developing Mediums.

My work would be incomplete if I did not include a short treatise upon this subject, and yet I hardly know how to take hold of it. I do know that whatever I say upon this subject will be the truth and that it will gain me many a harsh criticism; then, after you have tested it to your satisfaction, you will learn that what I have said is the truth.

There are a great many sharks traveling under the guise of "Developing Mediums." Do not be shocked, investigator! Do not be shocked, old Spiritualist! It is a fact, if it is a deplorable one. The Bible says, "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" And by the fruits of these so-called developing mediums I know this statement to be true. I say this not to injure any honest medium, but to protect the investigator and novice in Spiritualism from these sharks. This pamphlet is written for investigators of Spiritualism and seekers after mediumship.

Yet I have seen many an old Spiritualist caught by these sharks and bled for all they could get possession of. The usual plan is to take a nice room in some central locality; then through mediumistic power or fraudulent means produce some kind of manifestations, and after gaining the confidence of the people to such an extent as to make it possible, they promise to develop them for grand mediumship, such as Independent Slate Writing or Materialization, in a few weeks' time.

The bait takes in many cases and the price is set at as much as they think the person will stand. A time is set at which these manifestations are to begin and at least one-half of the price, which is seldom less than twenty-five dollars, is paid in advance, the balance to be paid as soon as the manifestations are produced. After getting a number of victims and quite a snug sum of money, presto! change! and the so-called medium is among the missing.

Another thing is that as soon as a person who is disposed to do public work gets a little mediumistic development, they begin to hold developing circles and give developing sittings. Would you expect a person who had taken half a dozen music lessons to be qualified to teach music? No, of course not! But the case is the same. *One is equally as well qualified as the other.*

My experience is that no person can guarantee to develop any phase of mediumship in another person. No one can tell another just what phases they are qualified for, and my Spirit friends tell me that they can not tell just what they can do with a person until they have experimented.

Now by no means understand that I do not think that a well developed medium can assist another. *I know that they can.* But as there are mediums for the different phases of phenomena, and I consider developing one of those peculiar phases, I do not believe that *every medium* can make a success of developing. I will cite an instance of two mediums operating in the same place. One of them, who was considered a very fine medium for some phases, held developing circles twice a week for a year and a half with the result of but one medium developed; the other held less than a month and seven mediums were developed. This one instance proves the position I have taken. I have known Prof. J. W. Cadwell to develop as high as twenty-two mediums in a single month.

Phases of Mediumship.

Paul says: I. Cor. xii–4. "Now there are diversities of gifts but the same spirit."

Such being the case, let me call your attention in as concise a manner as possible to the different phases of mediumship as manifested through sensatives. To do so we will begin with the simplest form, that of

Table Tipping.

This is usually the first phenomenon produced by a medium, and is the simplest form of manifestation. To develop this phase, from one or two up to as many as so desire, sit at a table (a plain deal top table, without varnish, that can be found in any kitchen, will do nicely) with their hands resting lightly upon it, the tips of your

little fingers touching those of your neighbors, but your own hands not connected. Sit patiently and quietly or engage in pleasant conversation, avoiding all loud or boisterous conversation and conduct. No subject should be brought up that is not pleasing to all the members of the circle, and no talk of a trifling or degrading tendency should be countenanced. This applies to all classes of development. Like attracts like in the Spirit ranks as well as in earthly matters, and if your conversation is of a trifling or degrading nature you will attract spirits of a like character. If your talk is of a highly intellectual nature, you will attract that class of intelligences to you, and the result will be just as your circle desires. *You will govern it yourselves.* You should exercise care in the selection of the members of your circle, as upon its proper formation and the action of its members will depend the class of manifestations that will be received. If your conversation leads upon topics that are unpleasant to any member of the circle, you will generate a feeling, inharmony will result, and that condition will aid in attracting a class of undesirable controls, whose manifestations will be unsatisfactory and in many cases unreliable.

The experience of those who have been interested in the development of mediumship alway proves this t be the case.

Should the table begin to move or raps be produced (the two come together in many cases) endeavor to enter into communication with them by asking questions that can be answered by yes or no. The questions will be re-

plied to by the use of a code—one tip "no," three tips "yes," and two tips "doubtful" or "do not know." When you have developed to a point where these answers are readily given, you can enter into a more extended communication by calling over the alphabet and instruct the intelligence to tip or rap when the proper letter is called; by putting down the results you can get quite long connected communications. This is a very slow and unsatisfactory process to those who have come into contact with the higher phases, but it is a stepping stone to something better.

Raps

are a very desirable phase of mediumship. Earlier in the history of Spiritualism they were quite common, but of late the number of reliable rapping mediums has been decreasing until they are really scarce. A good rapping medium can produce phenomenon that will attract wide attention, but in all of my travels I have never seen to exceed three or four good rapping mediums.

I met on one occasion a lady who was not a public medium, who could produce raps that we heard distinctly in a public hall at least one hundred feet away from her. We held a public meeting and induced her to go on the platform and allow the friends to produce the phenomenon in the presence of the audience and under the direct supervision of a committee selected for that purpose by the audience. It was entirely satisfactory.

This manifestation is developed in a manner similar to that advised for table tipping.

Automatic Writing

usually follows closely on the heels of the development of table tipping, although in some cases it comes first, there being exceptions to all rules.

To those wishing to develop this very satisfactory phase of mediumship, and such it certainly is, as you can keep everything that is given, I would say: get a rather hard lead pencil and tough paper, as the demonstrations are usually quite forcible in the beginning of the development. The author used manilla wrapping paper and carpenters' pencils in his development, and found them much more satisfactory than ordinary pencils and paper.

Having procured your materials sit prepared to write, taking the position you would naturally assume, holding the pencil point on or very near the paper, and wait for the "spirit to move." Your first demonstration will probably be a slight tremor of the hand and a sensation of a very light electric current going up your arm, possibly extending over the entire body. This will be continued until your hand will shake and begin to move over the paper in an irregular way; gradually this will settle into something like orderly movement—occasionally a letter or a broken word will be formed, finally followed by perfectly formed writing.

Some automatic writers are entirely ignorant of what is being written; others know from one to half a dozen words in advance, but do not know the whole sentence, while others write with the left hand and the letters are formed backwards and upside down, so that it

is necessary to look at it in a mirror to read it. I believe that many an automatic writer has thrown their "scrawl" away, when it would have been a clear message had they tested it in this way.

Like raps and table tipping, this development is usually a stepping stone to something more, but in some cases development stops with this phase and the automatic writer gives very good tests and other demonstrations of spirit power with it.

Trance Mediumship

in one of its degrees of intensity usually follows automatic writing, table tipping, raps and the cruder attempts at healing.

"Trance, Trance Speaking and Trance Seeing" is the title of a very exhaustive work upon this subject from the pen of that distinguished French physician, Dr. Charcot, who speaks of its operation from a strictly scientific, medical point of view. If I wanted a justification of the claims of trance mediumship, I would not ask for anything further than the information this work gives.

Trance mediumship may be divided into three divisions: Unconscious, conscious and inspirational, and, as it is only a difference in intensity of control, many so-called trance mediums may be possessed of any or all of these phases.

Unconscious Trance

is, as its name implies, where the sensitives are held in an unconscious condition, while their bodies are used as a machine for the spirit to operate upon and voice the

sentiments of the controlling intelligence and when in this condition are entirely oblivious to all that takes place around them. In this condition they will give tests or speak for more than an hour upon subjects, and have no idea when they emerge from the control that they have done anything. This trance condition is, with hardly an exception, followed by a peculiar feeling that wears off after a few minutes. Also on emerging from the control the medium feels dull and as though awakened from a sound sleep. If the medium is exhausted after being controlled there has been, as a usual thing, some discordant element in the circle, or it has been continued too long.

Conscious Trance

is that condition where the sensitives are usually held with the eyes closed, in a semi-conscious condition, unable to act of themselves. While held in this condition, the controlling intelligence expresses its ideas or produces any manifestation it may be able to through the organism of the sensitive.

If it be a lecture, the sensitives realize that they are doing something, will know what they are saying at the time it is said and then lose all recollection of the language used, but there is in nearly all instances a general idea of the discourse left in the medium's mind. It has been my experience that anything learned in this way is more firmly impressed upon the mind of the medium than anything that may be studied and learned, it being more as though you had proven the assertions you have made by actual experiment.

Inspiration

is the highest phase of the mental control. Under the inspirational control the sensitives are endowed with all of their mental faculties, but there is no thought action. The eyes are open, they see what is to be seen and hear what is to be heard. They may be interested in a foreign subject while talking under the inspirational influence.

Many are possessed of all of these phases and I will never forget the sensations experienced when first used under the inspirational control.

The first essential to the development of any of the trance phases is to become perfectly passive and receptive to the influence of the controlling intelligence. Remember that you must be the negative and the control the positive pole of a natural battery. You never saw a person make an impression on a hard substance with a soft one. The operation is always reversed. How many times you will see a person, figuratively speaking, square off and with fists doubled up say, "Well, here I am and if any spirit wants to come and control me let's see them do it," and then they think they have said it. I attended a meeting of a branch of the American Secular Union at one time, and a man stood out and, raising his arm up to a horizontal position, said: "There! I would like to see any spirit move that arm for me," and as he stood there and it was not moved, they all cheered and thought they had disproven Spiritualism. This was not the same meeting that hissed one of their members because she avowed a belief in Spiritualism, but we were informed that they *did not want any Spiritualists or Spiritualistic*

talk there, so we stayed away from the meetings afterwards. This may not have any direct bearing upon the subject under discussion, it shows indirectly the position taken by many on this subject, and by taking a strong positive stand you prevent the accomplishment of what might otherwise come to pass and, in fact, prevent the consummation of your desires.

The trance development is best received in a circle of harmonious friends. If there are any in the circle who are not congenial, good will, in all probability, not be accomplished. As in other cases arrange your sitters in order, alternating a positive and a negative.

With few exceptions the first sensation in the development of any of the trance phases is a slight sinking or dizziness, while some express it as feeling as if they were going to faint. This increases in intensity until the control is attained.

If your phase is unconscious, you will gradually sink into insensibility, and the control will use your body as it sees fit.

If your phase is conscious you will, while being held in a quiet condition bordering on stupor, feel inclined to make sounds, simply gutterals at first, followed by a more extended form, until speech is attained. Do not assist this in any way but do nothing to prevent it or make the work, which is hard enough under the best of conditions, harder to accomplish.

Inspiration.

The inspirational control follows one or both of the foregoing conditions; the intelligences are the best judges

of the proper means of development, and if their instructions are followed it will be readily attained when it has been preceded by one or both of the trance phases.

In my own case the intelligences announced that they proposed to develop the inspirational force, and that on a certain Sunday the lecture would be given by means of the inspirational instead of the trance control they had used before. As I rose to speak, finding they could not control readily they immediately entranced me and proceeded with their discourse. After having spoken ten or fifteen minutes, and gotten their subject well under way, they gradually withdrew the trance control, restoring my brain to a nearly normal condition, opening my eyes, but at the same time a steady stream of words came from my mouth. I became quite interested in the subject under discussion, and I have since enjoyed many a discourse given through my own organism in this manner.

Right here I wish to digress from my subject and give you a few thoughts that will, if observed, be of great benefit to you.

The trance medium is in the power of the controlling intelligence. Consequently it is of the greatest importance that you should be informed as to the nature and character of the control. The question was asked at one time why evil spirits were allowed to return, and the answer was: "As long as you send criminals and liars into spirit life you must expect criminals and liars to return. If you want only good spirits to return, send only good people into spirit life. Nature does not make two laws to govern the same condition, one for one class and one

for the other, but she makes one law, and that is inexorable. If she allows a good spirit to return she must allow a bad one the same privilege. The law of justice demands it." Consequently we quote I. John, iv. 1: "Beloved, believe not every spirit but try the spirits." That passage is a two-edged sword; it says to try the spirits. *There must be two kinds or there would be no occasion to try them.* In like manner if there *were no spirits it would be an impossibility to try them.* What are you going to do with it, opposer of Spiritualism but Bible believer?

So I would impress upon all the necessity of trying your spirits to see what class they belong to, and if they are not good, true, honest and reliable in every way get rid of them. This is a matter of the greatest importance to you, as upon this point will depend your usefulness as a medium. If you cannot have good ones you had better have none at all. It is a matter of the greatest importance that you should have full confidence in your controls, for in no other way will you reach such complete results as upon a basis of mutual confidence.

While this applies to every phase of mediumship it is especially applicable to trance phases.

Independent Slate Writing

is, in my estimation, the most satisfactory phase of mediumship possessed by a human being. While some prefer the "book" or "silicate" slate, it is conceded by a large proportion of the best and most successful slate writing mediums that the common wooden frame slate without the noiseless binding gives the best results. Such

slates were used by the late Dr. Stansbury, who was very successful not only as a slate writer but in securing oil paintings and crayon drawings on slates and porcelain. They are also used by Mr. A. Campbell for the same purposes.

Slate writing is produced through some mediums by putting a small piece of pencil between the slates. Others do not put anything between the slates, while others use only one slate, placing it where it will have the negative condition of darkness to assist the movement.

No person should attempt to develop this phase of mediumship until they have fully made up their minds to sit for a long time without results without being discouraged. Dr. Stansbury sat for three years one hour each day for the development of his oil painting phase after he had the development of independent slate writing. Others have like experiences.

My method of assisting the development of this phase is to take two small slates and scrape pencil dust over the face of one of them, break off a small piece of pencil one-eighth to one-fourth inch long and place it on the slate. (One of the wood-covered slate pencils will give you what is wanted by splitting it and then soak in warm water so that the pencil can be taken out.) If you will make a mark < on the slate and place the pencil in it you can see if it has been moved or not.

This plan offers inducements from the fact that it gives the operating intelligence an opportunity to use any one of three methods of making their presence known. They can use the pencil, make marks without

using the pencil, or if unable to do either may have strength enough to materialize a finger tip and make a mark in the pencil dust. The first marks are usually curves or circular and triangular, and after a few attempts at that irregular letters are formed, gradually improving until words and messages are written.

Where an ordinary table is used it will be an assistance to drape it so as to form a cabinet. Where PSYCHE is used for the purpose of assisting the development of independent slate writing only one slate is used, the top being used in place of the extra slate, the cabinet being covered with a piece of black sateen. I do not advise sitting over three times a week for any phase, or over one half to one hour at a time.

Oil Paintings

between slates sometimes follow this development.

Mr. Campbell's method of producing this phenomenon is to take two slates (common wooden frames) and fasten them together with rubber bands crossing themselves at right angles in the center of the slate; then on any small dish (a butter chip will do nicely) are placed the different colors of oil paints and *set on the outside of the slates*. These colors can be squeezed out of the tubes and left just as they are, but should be covered with linseed oil or glycerine to keep them soft and suitable for use. No brushes or other appliances are used. Then follow directions for developing slate writing.

The Psychic or Occult Telegraph

is another very fine phase of mediumship and when well developed is second only to slate writing as a means of

convincing yourselves and others of the truth of spirit return. In this an ordinary telegraphic key and sounder are used, and for convenience a dry battery is desirable. Ajax and Crosby batteries give good satisfaction.

The key must be taken and sensitized; that is, made so that the spring is very weak, so that a very slight touch will close the circuit. A finger is arranged from the first adjusting screw of an ordinary legless key extending out to the end of the lever of the key. This key is now enclosed in a box large enough to hold it, having wooden sides and slate top and bottom, and is firmly fastened to the bottom slate; connection posts are attached to the end of the box and a connection is made with insulated wire between the key and these posts. In the sides of the box opposite the handle of the key are placed two poles, one of zinc and one of copper; which are secured by drilling a hole in each side of the box and fitting the poles to them; have a fine insulated wire connected with the poles and cross it back of the key, connecting it to the two connecting posts in the end; then arrange the finger so that the end will come very close to but not touch the top slate. Cover the ends of the poles on the outside of the box with a piece of sheet brass large enough for a finger tip to rest on, and your box is ready for use. Connect the sounder and battery with the connection posts by connecting a wire to the connection posts and one end of one of them to the sounder, one to the battery and a third wire between the battery and the sounder, thus closing the circuit. Then adjust the key so that it will take but a light breath to close

the circuit, close the box, place the hands on one of the poles on each side and await developments. The first result will be a slight fluttering of the sounder, followed by an occasional click, until the control is strong enough to make the Morse Alphabet. This development also requires great patience and perseverence.

Physical Manifestations in Light and Dark

have been attracting a great deal of attention in the past.

They are produced by forming a circle in the usual manner, but connecting the sitters by having each one take hold of their neighbor's left wrist with their right hand, thus leaving the left hand free.

In dark seances the mediums sit in the center of the circle and throw off from their bodies the magnetic condition that is used for the production of the phenomena. In these circles many different phenomena take place. Independent voices are heard, frequently several at a time, hands are materialized and touch their friends in the circle, messages are written on paper or slates, voices coming from vacancy talk to you and sometimes the illuminated forms or faces of friends appear, while spirit lights are almost unlimited as to number.

Trumpet Seances

are rapidly gaining prestige. They are a modification of the dark seance, and nearly every medium who produces dark manifestations can produce the trumpet manifestations, while many of the light mediums can also produce them.

A simple form of the trumpet for experimental purposes can be made of heavy paper or cardboard by making a cornucopia of it and fastening the edges, then cut the end square across or shape and fasten a mouthpiece to the small end. I have made them for people out of ordinary wrapping paper, but they do not possess the sonorous qualities of tin ones. Different mediums use different sizes and I have seen them from twenty inches to five feet long. In using them they are placed on the table or floor in the center of the circle.

Many ask, "Why is a trumpet necessary?" The trumpet acts in the same way on sound waves as a "sun glass" does with rays of light and heat, consequently the waves are intensified and the manifestation is more clear and distinct.

Physical Manifestations in the Light

are produced under conditions very little different from manifestations in the dark. The light is let into the room in such a way as to produce a mellow light. Stretch a curtain across the corner of a room or use an ordinary cabinet; have the curtain about four feet high or so as to come up even with the head of the medium when sitting down; take another curtain and cut a place large enough to go around the neck of the medium and fasten hooks on this curtain and eyes on the other curtain; place a chair near the back curtain, seat the medium on it, then hook the outer curtain onto the back curtain enclosing the medium; the curtains should be long enough to drop to the floor when the medium is seated between them. This gives the negative condition of

darkness in which to operate. The manifestations are produced in the cabinet back of the medium and are of the physical nature.

Full Form Materialization

is the highest phase of physical mediumship, and, as a means of proving the continuity of life, the most convincing.

A cabinet is used, either made in the corner of the room as has been described in the preceding case, or by using a small room as such. In some cases a square frame is made which is covered with dark colored cloth, and an opening in one side is left which is draped. Some use single and some double curtains to the door. When a corner is used the cabinet must be entirely enclosed, which is not so necessary in the case of physical manifestations.

The medium sits inside of this cabinet and as soon as the forms can come out they do so. Some mediums are obliged to sit for years for this phase, but when they get it all is repaid. A good light can be arranged by taking a box with one open side, fit a sliding frame to it which is covered with tissue paper, one, two and three thicknesses. The lamp is placed inside the box, and by means of a cord the slide can be raised or lowered and the light adjusted from any part of the room or from the cabinet.

I held the hand of a medium seated partly in the cabinet, another gentleman holding a hand also. We had our hands joined, and forms materialized and dematerialized in the opening of the curtain, about two feet away from the medium. Henry J. Newton, of New York

City, has a wire cabinet and forms materialize and dematerialize when the medium is *locked and sealed* inside of this wire cabinet. No sleight of hand can be done under such conditions, and the question is, if it is not materialized spirit forms, what is it? In the case that I mentioned no person was in the house except the medium, myself and the gentleman referred to, and we locked the doors and arranged the cabinet after the medium went under control. *This medium was not a public materializing medium.* I have never known of full form materialization being produced when the medium was not entranced, but have heard of it. While I would not say it can not be done, I think it is quite exceptional and harder than by means of entrancement.

When a person has developed to a point where they can sit with any hope of success for any of the five preceding phases of mediumship, they can get instructions from their spirit controls for sitting, and I am far from saying that I have given a plan by means of which *all* can gain *any phase* they desire. First and foremost, no such plan could be devised, and secondly, it would be impossible for every person to develop any phase they wished to, *as certain qualifications are necessary to develop special phases of mediumship.*

Healing.

Healing by means of the laying on of hands is as old as the human race. Who can do more good in the world than they who possess the truly marvelous power of

curing the diseases of their fellow beings? I will not say human beings, as I have known of this power being used on dumb brutes as well as on the human family.

The body is a natural battery charged with vital force or energy and possessed of polarity. As a general rule the right hand will draw from and the left hand give to an afflicted spot. By means of this any person is, if properly informed, able to relieve headaches and small ailments, even if they are not developed as a medium. Then when a properly informed band of intelligences has possession of the body of a sensitive and can, through their control, not only manipulate the natural currents of the body, but add to the force, the results achieved are truly marvelous.

To induce this form of manifestation, I would advise the sensitives to make experiments on their afflicted friends, always working to draw away from the afflicted part and give new strength. If you really are a sensitive your hands will, independent of your own will, take their proper position and make proper passes of their own volition.

To diagnose disease, without which the magnetic healer would be practically useless, place yourself in connection with your patient in any way that suits your own case best. Some prefer to sit facing the patient, grasping their hands firmly in your own, and sit quietly and passively awaiting the impression. In many cases the diseased condition is thrown upon the medium and for the time being they feel every ache and pain in the body of the patient, thus being able to describe its exact

condition. Others prefer to stand. behind the patient, with the hands resting upon the shoulders of the patient, and there await the impression.

When the impression or thought comes, speak it out and await another. In this way you will soon demonstrate the truth of your impressions, and each successful experiment will give you additional faith in your powers. If you make mistakes in your first endeavors, do not be discouraged, but persevere and success will reward you if you are possessed of this phase of mediumship.

After having given a magnetic treatment always throw the effects off by making passes over the head, arms and body with the hands and throwing off from the hands. By doing this no ill effects will be experienced.

Clairvoyance, Clairaudience and Impressiona mediumship is attached to a certain extent to all of the preceding phases.

Clairvoyance signifies clear sight; clairaudience clear hearing, while the impressional phase is too common to require any special description. Impressions are received by everybody, and all that I can say is to test these until you are satisfied as to their nature and reliability. There is an old saying that "first impressions are the best," and I can see this in mediumship. When you are passive and receptive you will be able to get the best manifestations. Consequently if you are perfectly passive the friends around you will be interested in doing what they can for you aud will take this time to give you the idea. There are no means of determining this except by testing their accuracy by repetition.

Clairvoyance and clairaudience are, in my estimation, impressional. I do not believe anyone sees spirits with the physical eye or hears them with the physical ear. I am aware that I shall be disputed, but the fact remains that an impression either on the retina of the eye or the tympanum of the ear is the result of certain physical conditions. Clairvoyant sight is frequently produced without the use of the impression of light upon the optic nerve, and clairaudient impressions are frequently produced without an impression on the tympanum. Evidence: close the eye and your clairvoyant sight is not disturbed. Stop the ear and the sound is still heard. Consequently we hold that it is a result of an impression produced directly upon the brain. Passiveness is what is required to develop either of these phases. Clairvoyance is induced many times by sitting in a darkened room, but I do not believe in the plan advocated by many of pressing the eyeballs, as that is likely to cause an injury to the eye. Clairaudience is induced the same as clairvoyance.

Probably no term in connection with Spiritualism is misused more than clairvoyance. Any person who possesses the slightest degree of mediumship is *called* a clairvoyant, while they might with equal propriety be called a materializing medium. A clairvoyant is one who sees, and a medium who never had a spiritual vision, or so seldom that it cannot be depended upon, is no more a clairvoyant than a blacksmith is a baker.

While there are new phases and special phases are springing up all the time, it is not necessary for me to mention them specifically, as there would be no end to it.

I might take crystal reading, reading from black tablets, and a dozen of the same stamp, but they are only parts of others that are in use by mediums everywhere. "Divining cups," "divining rods," and the "urim" and "thummin" which were used in Bible times have come down to the present day in different forms, but all are a part of some such phase as clairvoyance.

Light.

I always advise a person to sit in good light in sitting for development. While it takes longer to develop in this way it is preferable, as the manifestation is usually produced under the conditions in which it was developed. It is desirable that all manifestations be produced in as bright a light as possible.

"How Long Must I Sit

before I will get manifestations?" This is a common question. I can not tell. Some get manifestations almost immediately, while I know of one case where mediumship was developed after sitting in circles regularly for fifteen years. Probably from three weeks to three months of regular sitting would be a fair average.

I do not advise sitting over two or three times a week or over one-half to one hour at a time.

Spirit Photography

or what our Theosophist friends call "photographing the astral body" has been attracting considerable attention of late. Some of the leading photographic journals have openly stated that such a thing is possible.

In operating any ordinary photographic apparatus may be used, and there is a well attested account of a

picture being produced by a kodak in bright sunlight where, in addition to those supposed to be in front of the camera, there appeared the form of a brother of one of the group who had been dead about two years.

Any background may be used, but a dark colored one seems to be preferable. Magnetize the plateholder by sitting with your hands upon it for a short time if it is a new one. If it is one that you have been using for some time this is not necessary. Magnetize the plate by holding it in your hands by the edges, not touching the film, then place it in the plateholder and proceed as any photographer would do, excepting that your hands should rest upon the camera when the exposure is being made.

Some Spirit photographers make two exposures —a light exposure to get the sitter's picture and a dark exposure for the Spirit picture—while others get equally satisfactory results with but one exposure in the light.

I have had pictures taken under *strict test conditions* where, in addition to the sitters, there appeared the faces of friends *that can be recognized beyond the possibility of a doubt*. Frank N. Foster recently took a picture for a "Globe" investigating committee at Boston with a marked plate from the Globe art department *without an exposure in the light*, said committee being entirely unable to account for the phenomenon, yet they were practical photographers.

To develop this phase take pictures of your friends in accordance with the directions given, making from one to three exposures a day. If you use the dark exposure,

and it is advisable in the beginning at least, have the room "pitch dark" when it is made and proceed as you would in the light.

One Spirit photographer with whom I am intimately acquainted claims that No. 26, Seed's plates, give best results. Spirit photography was first brought prominently before the public by Mumler early in the '60s.

Obsession

or possession by an ignorant or evil disposed spirit is the worst form of spirit manifestation, and the only one that does any injury. Yet this can not be said to have any bearing upon Spiritualism, as possession by evil spirits was known long before Spiritualism in its present form was understood. Mankind arrive in the Spirit World in exactly the same condition as they leave this life. Many of the acts of the people of the world were to injure the people who have lived, and many go out of this life embittered or held down by creedal superstitions. When they go out with an embittered feeling they seek some way of returning and revenging themselves upon those whom they leave behind, or they may, finding that life is not what they expected in spirit life, feel that they have been derelict in their duty and return to do their work over again.

I met a lady who was obsessed by an old Catholic father, and was in a deplorable condition. She was unable to do many things she wished to do, and had she not been where they understood the cause she would have been sent to an insane asylum.

As it was her husband knew what the trouble was, and by surrounding her with better conditions and getting a stronger power around her, the obsession was broken and she has been free from it ever since. I have no doubt that many are now in the insane asylums who could be restored to their families if proper conditions were made by those who understand the laws of spirit control. The attempt has been made to secure a trial of it, but the authorities have refused it, and nothing has ever been accomplished publicly in that line.

The best way to cure a disease is to prevent it, and I would advise all *to rid themselves of any control who manifests a desire to run everything to suit themselves* regardless of the feelings or comfort of others. This can be done by taking a positive position every time their influence is felt and telling them in a forcible manner to go away, at the same time inviting the better element to you. The same thing will govern your actions when you are the victim of obsession and by so doing you can rid yourself of any control which troubles you. It may, in all probability will, require a fight to overcome them, but you will win in the end. Fortunately these cases are rare, but I have found several and relieved them.

Devices. Psyche.

Many devices have been used to assist the development of mediumship with varied results. A little over a year ago (November, 1892) I was instructed to make a device for this purpose. The ideas were partly gleaned by experience and partly given by our spirit friends. By acting upon their instuctions we produced PSYCHE, the developing cabinet.

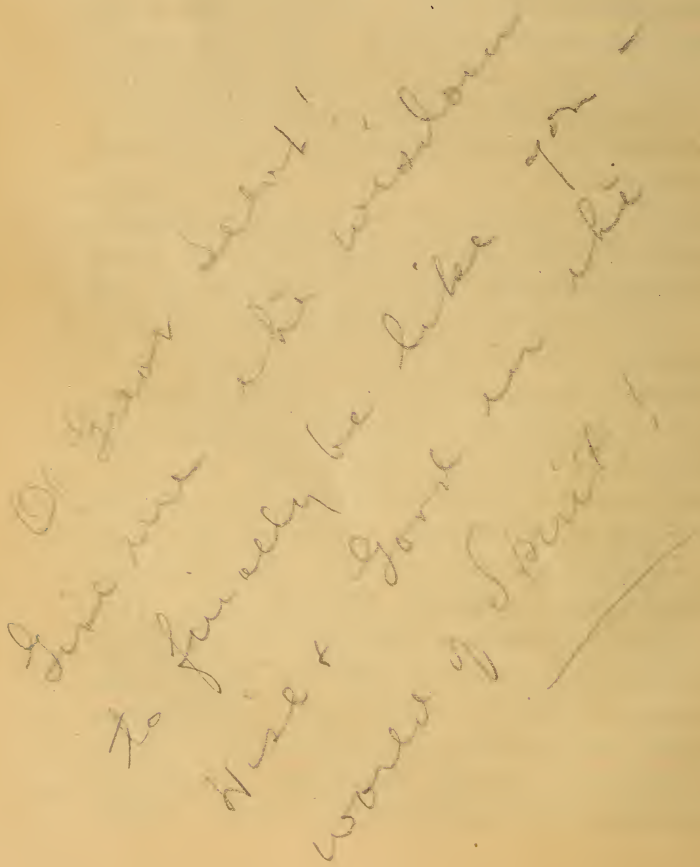
It is made of wood and is 8x13x3 inches in dimension. In accordance with the instructions received it was made of basswood and put together with wooden pegs and glue, not a particle of metal being used in its construction.

The first one sold developed a musical medium in a family who did not even claim to be Spiritualists, in the two weeks succeeding its purchase. Thus encouraged I went to work with a will and in eleven months (from January 1st to December, 1893,) many mediums have been developed by its aid, including two independent slate writers.

It is the most complete device of the kind in existence, and combines the principles of every device now in use with the principle of the cabinet. It is magnetized, and in many cases we get letters describing spirits that have come with it. Some of these we know; others we do not. I feel that if a person wishes to develop mediumship they can be assisted and the time of development shortened greatly by the use of this device.

In concluding this part of the work let me call your attention again to the necessity of discrimination in selecting your sitters and Spirit Controls. Remember that like attracts like in the spirit as well as earth life. Then strive to have the conditions surrounding you as pleasant and elevated as possible in order that all may operate to attract a highly developed band of intelligences around you, and thus make your mediumship of benefit to the world and to yourself. This depends entirely upon yourself. What kind of spirits do you think would be

attracted in a saloon? Yet I have known of people sitting in saloons and producing manifestations there. Like attracts like, and a saloon element only can come to you there. By good conditions good spirits will be attracted.



Mesmerism.

The next great power to come into use between man and man is that known under the names of Mesmerism, Psychology and Hypnotism.

Frederic Anton Mesmer was born at Weil, near the point where the Rhine leaves the Lake of Constance, on May 23, 1733. He studied medicine in Vienna, and after taking his degree under Van Swieten and De Haen, two of the most eminent masters of the day, commenced to practice. Being of an investigating and progressive tendency, his ideas were not in strict accordance with the "old school" and he was frequently denounced. His researches first took the form of Astrology and finally ended in what is now called Mesmerism. In all probability his investigations began in 1760, but his first book upon the subject was not produced until 1766. Mesmer, however, knew nothing of what is now called Mesmerism. His researches were more strictly in the line of the effects of animal magnetism, and such experiments as are now produced were doubtless far from his mind.

After the first excitement of Mesmer's discoveries subsided an investigation was begun by the French, but it resulted in nothing *but the assertion that there was something to it.* It was then allowed to die out and it was not until the middle of the nineteenth century that it was revived and brought forward by Dr. Bovee Dodds

under the name of Psychology. Since that time there has been more or less of the operation, but comparatively little in a public way, until it was taken up by the French scientists and revived under the name of Hypnotism.

The following from vol. 15, page 277, of the ninth edition of the Encyclopœdia Britannica, will show that the power has been known and used by different nations long ago, and it is not unreasonable to suppose that many of the so-called miracles of the past were produced by this power. "It would appear that in all ages disease was alleged to be affected by the touch of the hand of certain persons, who were supposed to communicate a healing virtue to the sufferer. It is also known that among the Chaldeans, Babylonians, Persians, Hindus, Egyptians, Greeks and Romans many of the Priests effected cures, or threw people into deep sleeps in the shades of the temples, *during which the sleeper sometimes had prophetic dreams*, and that they otherwise produced effects like those now referred to animal magnetism. Such influences were held to be supernatural, and no doubt they gave power to the priesthood. In the middle of the seventeenth century (about 1650) there appeared in England several persons who said they had the power of curing diseases by stroking with the hand. Notable among these was Valentine Greatrakes * * * who attracted great attention by his *supposed* power of curing scrofula. *Many of the most distinguished scientific and theological men of the day, such as Robert Boyle and R. Cudworth* WITNESSED *and* ATTESTED *the cures* SUPPOSED *to be effected by him, and thousands of sufferers*

crowded to him from all parts of the kingdom." (The italics are mine.) Further accounts of these events can be found in Colouhoun's History of Magic.

How to Mesmerize.

In beginning this part of my subject, I wish to have a distinct understanding as to terms so that we will be understood, or rather understand each other. The mesmerist or person doing the mesmerizing is called an "Operator;" the "subject" is a person whom you are operating on, and a "volunteer" is a person who comes forward to be operated upon. Now we can start on our first lesson.

One of the first essentials to becoming a good operator is to possess a good, clear, level head; this is necessary for more reasons than one, and as you follow these pages through you will see the necessity without further comment. Discrimination is another essential, and a good "gift of gab" with the proper magnetic influence will combine to make a successful operator.

No person can become a good operator who will not study his subject and keep him well under his control from the start. As a general rule persons of the nervous, sanguine temperament, with full temples, full under the eyes, and who will give strict attention to what you say, are your best subjects. Many think that to be a good mesmeric subject is to be considered half witted or nearly so, and that it is certainly a sign of a weak intellect or a weak bodily condition. *This is not true.* Many of the

best mesmeric subjects are the physical and mental superiors of their mesmerizers. I have found this to be the case on many occasions.

The first thing to do to make the attempt to mesmerize is to sit your volunteer directly in front of you and grasp his right hand in yours with the first finger of your hand against the exact center of his palm and your thumb between the second and third fingers, about one inch back of the knuckle, taking a firm hold; place your left hand on his elbow with your first finger on what is commonly called the "crazy bone," and your thumb from three to four inches towards the wrist and just underneath the edge of the bone that you will feel there; this brings you into a direct nerve connection with your subject and you are ready to make your experiment.

Instruct your volunteer to look you steadily in the eyes, and to make this possible without too great exertion bring your face on a level with his eyes, just so that he has to look up a little to look you in the eyes. After he has looked you in the eyes for a moment or two, if he is a subject, they will begin to change and a strange appearance will come over the eye. It will look glassy and set; by moving your head a little you can determine if your subject has become partially susceptible to your influence, and, if so, you should instruct him to close his eyes; remove your hand from his elbow and make a few passes, three or four, over his forehead, place your thumb just where the nose and forehead join, and your first finger on the top of his head, reaching up to what is called the soft spot, and then give a gentle pressure on the nose where

it joins the forehead and tell your subject to close the eyes a little tighter, and then see if he can open them.

This is the process to be gone through with to make a simple experiment, but much has to be learned before it can be done with safety and with a prospect of success. First and foremost you cannot be told how to throw out the magnetic or will force to make a successful experiment; that must come by practice.

The voice has a great deal, in fact, ALL, to do with this science. You have doubtless noticed that some people have a "smooth tongue" and can bring other people to their way of thinking and sell goods that others can not, and so in mesmerizing, the tone of voice used has a great deal to do with your success. You must be to all outward appearances just as you are trying to make your subject believe you are. From the first attempt that you make you should continue to talk in a smooth, easy tone, all the time impressing your volunteer that something is going to be done, and as fast as your subject loses confidence in his power to prevent it, you have gained an equal amount and made a stride towards success. I advise any person to talk in a moderate tone of voice, not boisterous unless it is very far along in the control, and then it is a question if an easy tone would not answer the purpose better.

Your talk should all be for the purpose of impressing him with the idea that something is going to happen. In making a start, I usually say: "Now, look me steadily in the eyes for a moment. Make your mind perfectly passive; remember that while you are controlling

your nerves and muscles, I cannot control them. I am going to fasten your eyes shut so that you cannot open them. I will only hold them a second or two and you need not be afraid, as I can throw it off as soon as I wish to." In this way I gain their attention and impress upon their mind an idea that something is going to happen that is out of the ordinary. I use a soft, smooth tone that is quieting and soothing, and by watching the eyes I see when the subject is ready for the attempt.

The eye has been called the window of the soul; whether this is true or not I am not prepared to say, but that it is the window to the inner condition I am well aware. By watching the eyes you will learn all that you wish to. When you tell the subject to close the eyes, you will find that some close them with a snap; such are rarely subjects. Others close them in a dreamy sort of way and are usually subjects, while others in closing the eyes roll the pupils upward so that the whites of the eyes are exposed; these are your best subjects; they must be carefully watched so as to prevent too strong a force being thrown on them at first, or you may produce a cataleptic condition that you cannot readily remove. If you find a person going into this condition, throw the force off from them as soon as possible.

A force is thrown onto a person by making a down pass and the best results are obtained by making a sweeping pass with the right hand *close to*, *but not touching*, the subject, while to throw a force off from the subject, an upward pass is made, usually accompanied

by some remark, such as, "All right." spoken firmly. Should this be insufficient and the condition still continue, a sharp spat of the hands would be advisable or a stamp of the foot. Anything for a shock; at the same time give a command that the condition shall cease. It is not best in controlling subjects to hold them for any length of time on the start. In fact, I would not advise holding any subject over ten to fifteen seconds during the first few experiments. Afterwards they can be held longer without danger, but it requires experience to judge these matters in a proper manner.

When you have your subject ready to make the attempt to hold the eyes closed, you should say in a tone that is full of meaning that they cannot open their eyes; not as if you were doubtful of it yourself, but as if you *knew they could not*. Then follow it up in this way: "Now close your eyes; a little tighter; hold them easy a moment; now see if you can open them; try; try; try; all right, now you can." This is, of course, assuming that you have made a success of your attempt. You will not do this in every case; in fact, in the majority of cases you will not. Should you fail to hold the eyes and the subject opens them, tell him to close them again and go over the operation; you may fail the first time and make a success the second time, or you may fail a number of times and finally make a success. Remember that the chances are against you, as only one in five is considered even a passable subject. I have mesmerized twelve out of fourteen and I have failed to close the eyes of a single individual when I had twenty volunteers.

Your success will lay in a succession of impressions thrown over your subject in regular rotation. They must not be given in broken impressions, but follow each other in waves, at regular intervals.

As soon as you have gained a slight control of your subject, throw it off; we will suppose that you have fastened the eyes and are able to hold them for a few seconds; do not allow the subject to break the control, but throw it off, and each time you do this your power grows stronger and you are so much nearer a complete control.

When you can hold the eyes shut you are ready to go one step farther, which is to gain a physical control.

Place your subject before you as already described and tell him to join his hands together by interlocking the fingers and place his hands over the center of his head. The position is important, as placed either at the back or front, there is a liability of straining the neck, while at the center this is impossible. Order the subject to look you steadily in the eyes and then repeat in a positive tone, but pleasantly, that you are going to fasten his hands together so that he cannot pull them apart. While you are talking, and it does not matter much what you say, so that it conveys an idea that something is to be done, pass your hands lightly over the arms, beginning at the elbows and ending with a slight pressure on the hands; then place your hand on top of the subject's and say firmly: "Now, you cannot pull your hands apart." If the experiment fails, repeat it, and you will be successful, after a few attempts, in holding them solid. After this, hold the subject without coming in contact with him.

This can be alternated by causing your subjects to spat their hands and telling them that they cannot stop and other amusing incidents, such as fastening their hands to yours, etc.

When you have made a success of the preceding experiments, it is an easy matter to prevent him speaking his name. If this is not accomplished without, bring your hand down, stopping directly in front of his mouth, and vibrate it there; sometimes you can assist it by slowly drawing your hand away from him or by bringing your face on a level with his and slowly drawing in the breath with a slight noise, always carrying out the idea both by words and actions that he really cannot speak it. "You cannot speak your name; no, I won't let you; you could if I would let you, but I will not;" and so on, always carrying out the idea that *he cannot because you are preventing him.*

When you get your subjects into the condition where they cannot speak, you can doubly confound them by saying quite suddenly and sharply, "Why, you have forgotten your name. *Forgotten it.*" If you see by a sort of dazed appearance that they are impressed, repeat it with an upward pass directly in front of the eyes and it will usually require but a few moments to really make them lose all recollection of their names, their place of residence, occupation and finally to stop all thought action, which is done in the same manner that all other things are, by giving the proper commands and carrying out the plans laid down in the preceding instructions.

When you have placed your subjects in this condition and have stopped all thought action, you are ready to try to place them under spirit control. After having stopped all thought action and made the subject as nearly unconscious as possible, invite spirit controls to step in and take charge. They may have a great deal of hard work to do this on the start, but by continuing the process you will accomplish the result in the end.

When the spirit has come in contact with the subject, you should try to stimulate the actions of the control and thus encourage the spirit in its efforts. There are two kinds of control. A control of the motor nerves and a control of the sensor nerves. One reason why so many are controlled in an unsatisfactory way is that the spirit is unable to get control of both of these sets of nerves at the same time, consequently they shake and shake and finally give up in disgust.

By the use of Mesmerism you will be able to hold the physical or motor nerves under control, and thus assist the spirit so that it has only to hold the sensory system, thus relieving it of one half of the work. Every time a person is controlled the next control is more easily brought about.

Mesmeric control and control by the spirit is nearly identical; so much so that every Mesmerist has his subject taken away from him on many occasions, and although some Mesmerists say that they are not Spiritualists, all that I have a personal, or, in fact, a nominal acquaintance with *are* Spiritualists. No money can be made by pushing Spiritualism, and Mesmerism is a money making thing if used for that purpose.

When the Spirit Control has taken charge of your subject, try to get him to do some act, no matter what, as it will give him an extra confidence if he finds he can produce a manifestation. I usually say: "If a spirit can get control, will you please manifest it by moving the head forwards, then backwards and sideways, and so on, until I find that they can manage the head properly. Then I tell them that if they move the head forward it means yes, sideways, no, and thus enter into conversation with them. I find that it is very easy to get Mediums to talking if I start them by taking a long breath that will fully inflate the lungs and cause them to exhale it slowly, then more rapidly, finally requesting them to make a noise when exhaling the breath, then two noises and then some letter or short word. "O" is a good one, as it is a natural sound and goes readily into the word "no." So on, in slow steps, I lead them, getting them on their feet and have them go from one to the other, shake hands and make some remark, such as "how do you do?" and so on, until a perfect control is gained.

One thing that the operator must observe at all times is, that a perfectly confident demeanor must be carried out to ensure success in the first stages of the control. No matter what comes up, remember that a confident air and a maintenance of your equilibrium is the most essential thing. If you should happen to get any of your subjects under control and not be able to release them readily, do not allow them to find it out but pass it off as a joke and make another experiment. Say "well I

have you very fast now, but as soon as I wish to I will set you free," or something to that effect, or laugh at them, which will in some cases produce the effect you desire. By no means ever get into such a condition as to lose your self control. Maintain that, as on it will depend your success in getting out of a scrape if you get into one. I have never had but two subjects that I could not relieve at once by the methods explained farther back. These I laughed at and finally clapped my hands smartly in front of the face, after making upward passes and "all right," restored them to a normal condition, none the worse for wear. *Remember that a pass opposite to the one made to induce the control, will release your subject.* A close observance of this will smooth nearly all rough places.

When a subject has passed under spirit control, do not try to break the control suddenly, as by that means you give a shock to the system that may leave your subject in a bad condition, and retard rather than assist the development. Do not allow a spirit to hold a medium over fifteen or twenty minutes at the first few attempts, but afterwards the time may be increased without injury in any way.

Should a spirit get control that is not desirable, throw your magnetic force against it and make demagnetizing passes, at the same time requesting the spirit to withdraw, and if it does not do so, give a direct command and enforce it as strongly as possible by your will power. With a well disposed spirit you will find a desire to comply with all of your requests, and they will receive your

instructions as willingly as you can desire. I have found that it is necessary in some cases to teach the spirit many things, and while this idea seems strange to the "hero worshipping Spiritualist," I have learned by experience that it is necessary in some cases to correct them and make them follow certain lines. Do not understand me that I propose to dictate to the spirit just what it shall and shall not do, but I do insist on certain things and I consider it no more than right. For instance, the Indian is a good assistant when he behaves himself; but if he comes and begins to hoot and yell and as I have seen them do, I immediately call a halt. Then I say to him that it is not right; it degrades the medium and is not dignified, and he ought not to do so. On one occasion an Indian control came and said he did not like a ladies hair, and before anyone realized what he was doing, he had pulled the hair pins out of her hair and let it down her back, and allowed a "switch" to drop to the floor. I gave him a regular old fashioned talking to and told him that if he ever did such a thing again I would drive him away and not let him come again. He came again and acted differently, and we called his attention to the difference in his actions and showed him that we appreciated it. He never did such a thing again.

Get rid of all superstitious ideas, and treat your spirit visitors as you would treat any friend who comes to visit you, and your results will be much better. You can become a fetich worshipper in this as readily as in any other ism. Talk with them, reason with them, and treat them simply as rational beings. Among our first ex-

periences one of our spirit friends said to us: "Do not take everything for granted that I say, but sift it through your reason, and if I tell you anything that you think is not fact, say so, and I will try to explain it to you, so that one or the other of us may be proven wrong." My father said: "I do not want to dispute you in any assertion you may make." "Why not?" was the reply. "I am a natural being like yourself and am liable to be mistaken." "But you seem to be so much higher than we are," was the further reply. Then came an answer that all Spiritualists should "ponder in their heart:" "I am a man like yourself and have passed to a higher grade in the school of life. I am liable to be wrong and we should hold friendly discussions, and in this way you will be benefitted and we also."

The spirit learns certain things from the mortal, and I question if the spirit controls do not gain as much by coming into the earth environment, as the mortal does by having them come.

I will give one illustration of the credulity of some people: A communication appeared in one of the leading Spiritualist papers in 1891 to the effect that the recipients of the message had come in contact with some ancient spirits and had asked them if such a person as Jesus Christ ever existed. About a dozen names were attached to this (of supposed spirits) and among them were four or five who never had an existence, but were simply mythological characters, and among these was the name of Mephistopheles. Now, do you know whom he was? Well, Mephistopheles was the mythological

name for the devil, and here we have the disgusting spectacle of Spiritualists giving the name of the devil as evidence concerning the existence of Jesus Christ. How ridiculous, and yet if you make a fetich out of Spiritualism you will do some things as ridiculous as this.

As a rule you have some ordinary mortal as a spirit control and, as they do not have a full control on the start, you are likely in a psychologic way to give the spirit a name and then the intelligence does not equal the demands of the case. We have in the past week learned the name and history of a control who has been with me for several years past. He would never tell us before. We went, however, on the plan that "by their fruits ye shall know them," and as he did good work, we received him and when he got ready he told us who he was.

I feel that I have now given you what will be of benefit to you if you will read studiously and understandingly what has been written. Allow me to add again that these are the results of practical experiences in public and private mediumship for many years, and as far as my experience goes, it is accurate. You may differ from me, but if you do, simply prove that I am wrong and then act as your experience tells you is right. All I ask is, if you have no practical experience and are depending upon theory, that you PROVE ME WRONG before you judge me.

That this pamphlet may be the means of bringing more of the knowledge of the fundamental facts of spirit return to the world, is the fervent wish of the author and his inspiring intelligences.

MEDIUMSHIP

AND ITS DEVELOPMENT

AND

HOW TO MESMERIZE

TO ASSIST DEVELOPMENT,

BY

W. H. BACH,

Lecturer and Demonstrator of Psychic Phenomena.

MESMERIST.

W. H. BACH,
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